

የፖለቲካ ድርጅቶች መድረክ

በየሁለት ወር የሚወጣ



FINANCIAL INSTITUTIONS FORUM

A Bi-Monthly Bulletin

ቀመጥ ይልቅ ያልሆነውን ሆነ ብለው ፍሬ ከርሰኪውን ታላላቅ መተረክ የተለመደ መሆኑን ፤

«እንደሌሎችን ሰው ተመሳሳይነት የሌለው ሕዝብ እውነቱን ሊሰማ አይጠይቅም ፤ ቢሰማም አይገባውም እንደ ንጉሥ እንዲህ ለድርጊ ጥር ሃሳብ ፤ ከነዚህም በኋላም በእንዲህ ያለ ነገር ጠይቀው ወይም ለማንኛውም ይልቅ እገላ ከሰማይ ጠይቅ ከጠንቀቅ እንደ ቢህ ያለ ተንቢት መጥተለት ለመንገድም ተተወለደ ሰው መሆኑን ለውቅ ታውቅ እገላና እገላ ታጠቁለት ። እገላና እገላም ሰይጣን አስተዋቸው ተዋገተውት ለሸነፉ ቸው ። ነገሳም ፤ ከነዚህም በኋላ እገላ ቀዳሽ ጠይቅ ናገረዋል መከራት ይህንን ለደረገ ፤ ከሰይጣንም በፍቅር እንዲህ ያለ ጉዳት ወረደበት ፤ በፍቅር የሰላም የተነሳውም ጊዜያቱ ተረፈው የቀዱ ብለው ቢዋሹላቸው ይወዳሉ ።» በመሳሰሉ ገልጸዋል ።

እዚህ ላይ ዛሬም በአብዮታችን ሂደት ውስጥ በየጊዜው የሚወሰዱ እርምጃዎች ካገራችን ተጨባጭ ታሪካዊ ሁኔታ የመነጨና የማይቀሩ የታሪክ ግምታዎች መሆናቸውን መዋጥ እያታታቸው ሺ ጊዜ ፍካሬ የሰሰን እየጠቀሱ ለሚያሳዝኑ ደናቆርት በነጋድራስ ምህረት የሌላ ታላ ቡራኪ ፍትህታቸውን ያገኙ ዘንድ ልቦና ይሰጣቸው እያልን ወደ ነጋድራስ አባባል እንመለሳለን ።

እነዚህ የታሪክ ጸሐፊ ነን ባዮች ነገሥታትን ያወደሱ እየመሰላቸው የጸፉዋቸውን ግስንግስ ገድሎች እንደጸፉት አርገን ከተመለከትነው ግን በዓለም ላይ ከነገሡት ነገሥታት መካከል እንደ ኢትዮጵያ ነገሥታት ደካሞች የሉም የማለት ያህል መሆኑን ብልህነት በተሞላበት መንገድ ሲተረጉሙት ፤

«ጉልበተ የሌለው ብዙ ንጉሥ ኑሮዋል ። ይናገሩ ይሆናል ። ነገር ግን የታሪካችን ቃል እውነት ከሆነ ዘንድ እንዲሁ በብዙ የቀዱ ሳንና የአገሪታችን ርዳታ እንደ ኢትዮጵያችን ነገሥታትና ገዢዎች የሚያስፈልገው ሰው በዓለም ታሪክ ከተለየ ስለተለየም ።» በማለት ይተቻሉ ።

እንግዲህ ከላይ እንደሰቀመጥኩት ነጋድራስ ከፍሩበት ዘመን ጥቂት መቶ ዓመታት ጀምሮ በኢትዮጵያ ውስጥ በነገሥታት መካከል

ከል በየጊዜው ይደረጉ የነበሩ ጦርነቶች ብዛትና በሕዝቡ ላይ ያስከተለውን ችግር መገንዘብ ነጋድራስ ጦርነትን እንደሞኘኛ ፀረ እድገት መሰናከል አድርገው እንዲያቀርቡት አድርጓቸዋል የሚል እምነት አለኝ ። እዚህ ላይ አንድ መጠን ያለበት ነገር አለ ። ይኸውም በግርድቱ ሲታይ የሚታረኑ የሚመስሉ አባባሎች ስለመኖራቸው ጉዳይ ነው ።

እነዚህም ከላይ ቀደም ሲል ነጋድራስ ስለ ማንኛውም ጦርነት ዓላማ ሲገልጹ ምንም እንኳን ውጫዊ መልኩ የተለያየ በሆነም ዓላማው ዘረፋ መሆኑንና በዚህ ረገድ የትኛውም ንጉሥ ከየትኛውም እንደ ማይለይ ሲያስቀምጡ በሌላው በኩል ግን ለእነ አጼ ቲዎድሮስ ያላቸው የተለየ አስተያየት ከዚህ ጥቅል አባባል ጋር የሚጋጭ መምሰሉ ነው ። ታዲያ ይህንን ነጥብ በሚገባ ለመረዳት ፤ ነጋድራስ በመጽሐፋቸው ውስጥ ያነሱዋቸውን ሌሎች ነጥቦችና የነዚህ ነጥቦች ምንጭ በማየት ለማብራራት መሞከሩ ከላይ የተጠቀሱትን የአባባሎች ተቃርኖ ለመፍታት ብቻ ሳይሆን ፤ በአጠቃላይ ነጋድራስ ምንን በማን ለማሠራት እንደ ፈለጉ የሚያሳይ ስለሚሆን ዘርዘር ባለ መንገድ ለማየት እንሞክራለን ።

ከላይ አልፎ አልፎ እንዳየነውና ወደፊት በሚገባ ለማየት የሚቻለው ነጋድራስ ቁልጭ ያለ ፀረ ፈውዳል አቋም ያላቸው ግለሰብ መሆናቸውን ነው ። የቆሙለትን አበይ ዓላማም ሰናጢን ብሔራዊ ካፒታሊዝም በኢትዮጵያ ለያድግ የሚችልበትን መንገድ መሻት ነው ። በወቅቱ ለዚህ ዓላማ መቆም ማለት የፈውዳሉን የፖለቲካና የኢኮኖሚ የበላይነት ለማስወገድ መቆም ማለት ነው ። ነጋድራስ ግን በኢኮኖሚው መስክ ወደፊት እንደምናየው መሬት ለሕዝቡ እንዲከፋፈል በመሟገት የፈውዳሉን ሥርዓት ኢኮኖሚያዊ መሠረት ለመናድ ሲሹ ፤ ይህንን ለማድረግ የፖለቲካ ሥልጣን ግን በፈውዳሎች እጅ እንዳል ሊከናወን የሚችል አድርገው ይገምታሉ ። እዚህ ላይ ምናልባት ሊጠቀስ የሚገባው ነጋድራስ በወቅቱ በኢትዮጵያ ተመስርቶ የነበረው ባንክ እፍ አበሲኒያ በሞኖፖሊ መቋቋሙ የሚያስከትለውን ጉዳት አስታከው ፤

«ለሰው ለውራ ቀስቃሽ ግን ባላንጣ ነው ።» ሲሉ ያሰፈሩት

(ተክለቶን በጣንነት ስፋት ሆኖ ማሳሰብ)

አገድ ለኮንሙኒስት ስልጣን ሀገር የሌባልላቸው ሁኔታ /አምገራገ/ አገጽ ማገገን ይቻላል?

በቀድሞያ በሌሎች ለኮንሙኒስት ቀደም ሲል የተጻፉትን ጥናታዊ ጽሑፍና በመንገዱት ደረጃም በይፋ የወጡትን አስታሉት ህገወጥና ይኸውን ተብሎ ያነባል ይመረምራል፡፡ በተጨማሪም በሰዓ ሰዓ በታ በመዘገመር ከፍተኛና አነስተኛ የምርት ሥራ የሚገባቸው የሰራተኛውን ሰዓ ሰዓ ተጽዕኖና ሥፍራዎችን ይዘገባል፡፡ በዝግታም ወቅት ለኮንሙኒስት የደረሰበትን ደረጃና ሁኔታ በሃላሉ "ሚገባ" ይቻላል፡፡ ይህም ማለት ቀደም ሲል የቀሰመውን ለምድ በመጠየቅ ሕዝቡ የደረሰበትን ሁኔታ በሃላሉ ከሚገባቸው መገምገም ይቻላል፡፡

- * ጤና ወይም የምገባ ዕጦት ያዝጋልቸው አገደሆነ
- * የሥራ አገልግሎት መጠና ለመሆኑ (አውነተኛው ወይም ደብቁ)
- * የተምህርት ቤቶችና የተማሪዎች ሁኔታ
- * የለግናቸው ጠናሮ ለለመናሮ
- * የገጽህና (የሃይድሮ) ደረጃ መጠን
- * በሱቀቱ የሚገኙት የሽቀጥ ዓይነቶች በዘታና ጥራት
- * የቤቶች ይዘታ
- * የሕዝቡ ለላባበሰ

* የሕዝቡ የዕረፍት ጊዜውን በምን ዓይነት ሁኔታ አገደሚያሳልፍና የመሳሰሉትን ዓመታት ይገኝባቸዋል፡፡

ከላይ የተዘረዘሩት ሁሉ ምንገልገል በገለጽ የሚታዩ ሁኔታዎች ላይሆኑ ይቻላሉ፡፡ ይሁን እንጂ የተመሰረተነት ለምድ ያለው አይነት፣ ደርወገ፣ አፍገጣጠም ሲቀር በመጠየቅ ከወይይትና ከምርምር ከገናቸው ጋር በማከሰና በማገናዘብ የአገድ ሀገርን የሌባልላቸውን ሰዓት ለመጨበጥ ይቻላል፡፡

(ኢ.ሲ.ሲ. ይራራይት ከጸፈው ጽሑፍ በገፈሰ ተወሰደ የተተረጎመ)



የደንገጃ፡ ሐብታችን
ይጠበቅ.

የኢትዮጵያ፡ የደንገጃ፡ ሐብታችን፡ የመረመሩ፡ የደንገጃ፡ ሐብታችን፡ የሚታወቁት፡ ከጠቅላላው፡ ያገራቱ፡ ሰፋት፡ የሚታወቁት፡ ደንገጃ፡ ሐብታችን፡ ለበሰ፡ ለጎደ፡ ለበረ፡ ለጎረጎጣጠ፡ ከቅርብ፡ ዘመን፡ ወዲህ፡ ግን፡ በሰደድ፡ ለሰፋት፡ በሰፋት፡ ለጎደ፡ ለጎረጎጣጠ፡ ለሰፋት፡ ለጎረጎጣጠ፡ በሚፈጸመው፡ የደንገጃ፡ ሐብታችን፡ ሥራ፡ ደግሞ፡ እየተቀነሰ፡ ከሁሉ፡ በሰፋት፡ ለጎደ፡ ለጎረጎጣጠ፡ ለሰፋት፡ ለጎረጎጣጠ፡ የሚገመተው፡ የደንገጃ፡ ሐብታችን፡ ሀብት፡ ካገራቱ፡ ሰፋት፡ ጋር፡ ሊመዛዘን፡ ከሄ፡ እምስት፡ የማይበልጥ፡ መሆኑ፡ ይነግራል። ለጎደ፡ ለጎረጎጣጠ፡ ተራሮቹና፡ ሸለቆዎቹ፡ የተራቀቁ፡ ሲሆኑ፡ የገራቱ፡ የተፈጥሮ፡ ውበትና፡ ልምላሚ፡ ከመጥፋቱም፡ በላይ፡ እየሩን፡ ድርቀትና፡ ነፋስ፡ እየጠቃው፡ መራቱ፡ የበረሃና፡ የምድረ፡ በዳነትን፡ ጠባይ፡ ይይዛል። ለጎደ፡ ለጎረጎጣጠ፡ ጉርፍ፡ እያጠቃው፡ ለፈሩ፡ እየታጠበ፡ ሲሄድ፡ ሚዳና፡ ረባዳ፡ የነበረው፡ ለምለም፡ መራት፡ ገደልና፡ ፈፋ፡ የሚበዛበት፡ ድንጋያማ፡ መራት፡ ይሆናል። ይህንን፡ ሁኔታ፡ ለመገንዘብ፡ በሰተሰሚን፡ የሚገኙትን፡ የኢትዮጵያ፡ ከፍለ፡ ሀገሮች፡ መመልከት፡ በቂ፡ ነው። ዛሬ፡ ገደልና፡ ኮሪቦች፡ ሆነው፡ የሚታዩት፡ እውራጃዎች፡ ከተቂት፡ ዘመናት፡ በፊት፡ በጣም፡ የተመሰገኑ፡ ለምለም፡ ገነት፡ መላይ፡ ለገሮች፡ ለጎደ፡ ለበረ፡ በቀድሞ፡ ታሪክና፡ ለገራቱንም፡ የጉበኙ፡ ሰዎች፡ በጸፉት፡ ዜና፡ በሰፊው፡ ተወስኑ፡ ይገኛል። ሕዝቡም፡ ለጎደ፡ ለበረ፡ ከተሮ፡ ከወይራ፡ ከዝግባ፡ ከኮሪቦች፡ ከዋንዛ፡ ይህንንም፡ ከመሳሰሉ፡ ልዩ፡ ልዩ፡ ጠንካራዎችና፡ ጠቃሚ፡ ከሆኑ፡ ዛሬች፡ ለኑሮው፡ ከየቀበሉው፡ ሲጠቀሙ፡ የነበረው፡ ዛሬ፡ በግድታ፡ ለሰፋላ፡ ለሆነው፡ ለበረ፡ ሥራ፡ ለጎደ፡ ለጎረጎጣጠ፡ በጣም፡ በጭራሮና፡ በማሸለ፡ ለጎደ፡ ጉጂውን፡ ለመሥራት፡ ሲቸገር፡ ይታያል። ሲቸገሩም፡ የማገደ፡ ለጎረጎጣጠ፡ በጣም፡ በኩባታቸው፡ በኩባታቸው፡ በገለባ፡ ለመገልገል፡ ሲጥሩ፡ ይታያል። ይህ፡ ሁኔታ፡ ጠቅላላውን፡ የሕዝቡን፡ ኑሮ፡ በልዩ፡ ልዩ፡ እኔ፡ ለጎደ፡ ለላ፡ የሚያስቀርና፡ ድካምን፡ የሚያበዛበት፡ ለጎደ፡ መሆኑ፡ መጠን፡ የኑሮውንም፡ ሁኔታ፡ ከሚያከብሩት፡ ለጎደ፡ ከባድ፡ ጉዳይ፡ ሆኖ፡ ይታያል።

በለዚህ፡ ጠቅላላው፡ የደንገጃ፡ መባከን፡ የፈጠረውን፡ ችግርና፡ ለወደፊትም፡ ለያስከትል፡ የሚችለውን፡ ሁሉ፡ በመገንዘብ፡ ደኑ፡ የሚጠበቅበትንና፡ ደኑ፡ የሚለማበትን፡ ዘዴ፡ መንግሥት፡ ብቻ፡ ሳይሆን፡ እያንዳንዱ፡ ኢትዮጵያዊ፡ በየቀበሉው፡ ለጎደ፡ ታሪክና፡ ለጎደ፡ ታሪክና፡ ለሰፋላ፡ ነው።

የሕርቅ፡ ሚኒስቴር
ሐከደን፡ ልማትና
ንብቃት
ሐምሌ፡ 1960
የዘጋጅው፡ መድሐኑ
የተወሰደ፡

በሰፋት ለሦስት

ዓመታት የደን ሰዓትን በሚ
ወለበት ከፋ ተኛ ጥረት ታይቷል፡፡
በከረዎት ወራት በሚሊዩን የሚ
ቆጠሩ ቸገሮች በየቦታቱ ለጎደ
ተከሉ ተደርገዋል፡፡ ይሁን
ለጎደ ለደን ጥበቃ የተጠራ
ተከረት ለሰዓት በተደረገው
ጋር ሲነፃፀር በሰዓት ዘቅ ተኛ
ነጋ፤ በለሆነ በሰፋት
በበት ነፍታት በታለቀ ፍጥነት
በዙ ደኛቸው ለሦስት ወሳኝ
ዋል፡፡ በከረዎት ወራት በዙ
የገንዘብ ወጪ ተደርገዋል
የተተከሉት ቸገሮችም በሰንበ
በቸና በዓገደ ለቃሚያቸው በቀ
ሳሉ ለመበላሸት የተጋለጡ



Soon we have to look for another forest to move into. This is all the fuel that's left here!

Source: UNEP

በቀርቡ፡ ከካ፡ ማካ፡ ሌ ልገን፡ መዛወር፡
ከከብን፡ ከግዜው፡ ገን፡ ከዚህ፡ ከካባደ፡
የቀረ፡ ማገደ፡
ይሄ፡ ብቻ፡ ነው፡፡

APPROPRIATE TECHNOLOGY

A fuel-saving family cooker

Cooking in the developing countries is very often done over an open fire. It may look cheerful, but the smoke causes irritation and sometimes infection, especially of the eyes, and it is very wasteful of fuel. With firewood becoming increasingly scarce and expensive in many regions, few families can afford to waste heat in this way. Here is a design for a family cooker which saves up to 75% of the fuel compared with an open fire.

The basic idea of the family cooker is to keep the fire and smoke in a flat metal box. The fire is at one end and the chimney at the other. The hot gases from the fire have to pass through the box on their way to the chimney, and cooking pots placed on the box will be heated up before they go on the fire. Because the fire is enclosed, except for air inlets, it burns more slowly, a higher proportion of the fuel is consumed completely, more of the heat is used and there is no smoke to pollute the house.

Further advantages are that the cooker leaves very little ash; it heats pots to boiling point quicker than if they were put on an open fire with the same amount of fuel; all sorts of fuels can be used in it, provided they are dry; and it is portable, lightweight, easy to dismantle and keep clean, and can be set at the desired height for cooking. It is

cheap to manufacture and requires materials that are found in all developing countries.

Here is a basic description of the family cooker. A detailed instruction booklet, explaining exactly how to make it and operate it, is available from the inventor, Mr J.C. Overhaart, at the address given below. Incidentally, the family cooker has won a special award from the International Council of Societies of Industrial Design.

The cooker is made of sheet metal about one millimetre thick. The metal box is 630 mm (2 ft) long, 330 mm (1 ft 1 in) wide and 40 mm (1 1/2 ins) deep. It has three holes in its top surface, one for the firebox, one for the chimney and one in the middle for preheating a cooking pot. These are respectively 180 mm (7 1/4"), 110 mm (4 1/2") and 130 mm (5 1/4") in diameter. The chimney fits into the 4 1/2" diameter hole and is simply as long as is necessary to get the smoke out of the house. It can be closed or opened by turning a flap-valve.

The firebox is the only part that is at all complicated. It consists of an outer cylinder 200 mm (8") in diameter and 175 mm (7") high, and an inner cylinder, closed at the bottom, which is 130 mm (5 1/4") in diameter and 140 mm (5 1/2") high. The outer cylinder sits on top of the big hole in the flat box. Its top rim will support the cookpot. The inner cylinder is fixed inside it, with its rim 15-20 mm (about 1/2 in) below the rim of the outer cylinder. Now for the

complication. The inner cylinder is held inside the outer cylinder by four little horizontal tubes, which go through the walls of both cylinders. They let air into the bottom of the inner cylinder. The tubes should have an inner diameter of about 8 mm (1/4 in), and they go in halfway down the wall of the outer cylinder.

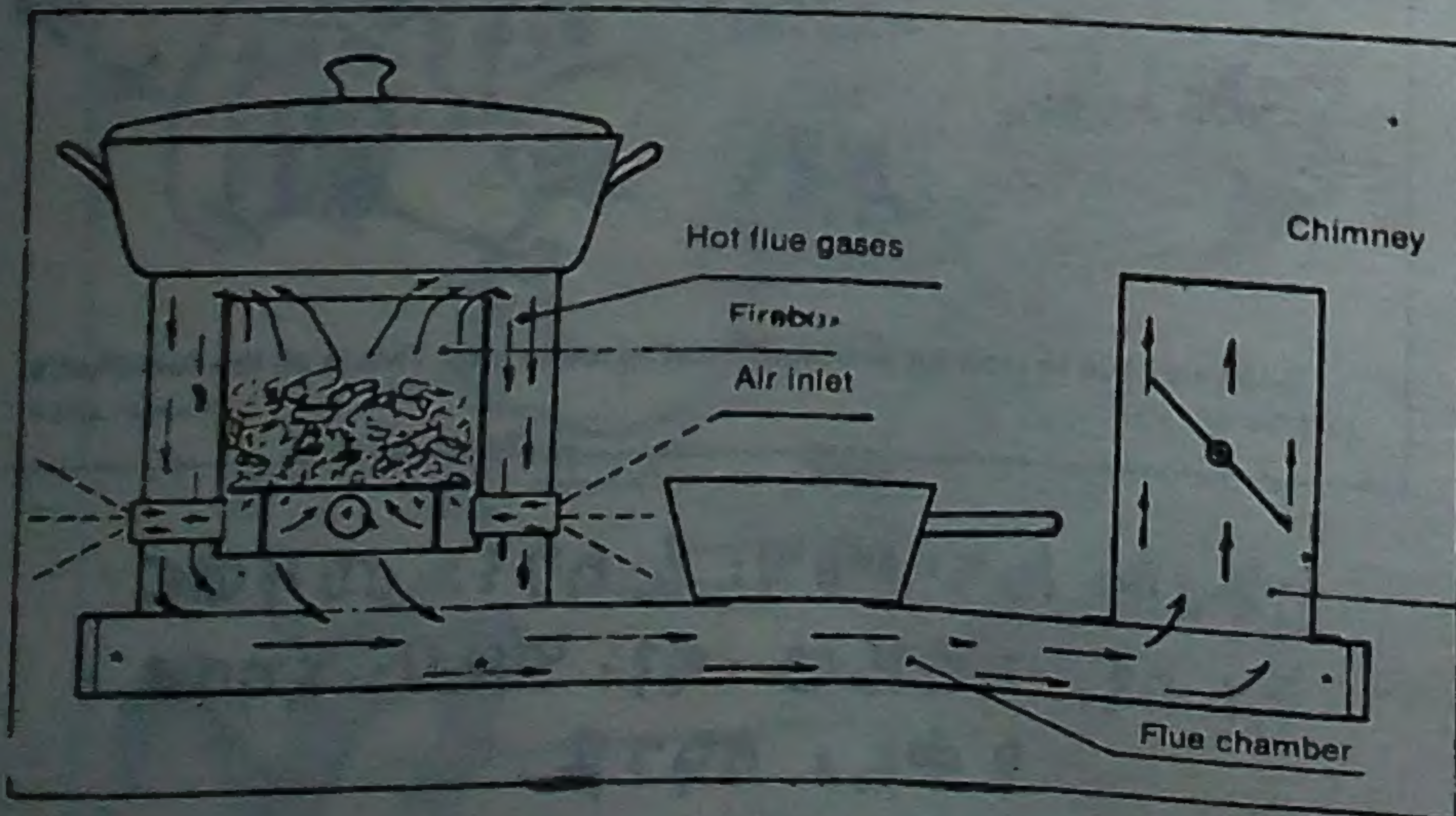
Only two more things. A perforated disc on legs goes inside the inner cylinder, to act as a grate. The legs are high enough to let the air come in underneath the grate. And a handle goes on the side of the outside cylinder, to enable it to be emptied.

These measurements are those of a successful prototype. They can be different, provided the proportions are respected; the main point is that the cross-sectional area of the flat box (the "flue chamber") should be close to that of the chimney. Operating the family cooker is self-evident. Note that the heat of the fire, and therefore the speed at which the fuel burns, is controlled by the flap-valve in the chimney.

For full details, write to:

Mr J.C. Overhaart,
Dept of Appropriate Technology,
Technische Hogeschool Eindhoven,
EINDHOVEN,
Netherlands.

B.T.



መገናኛ አፋኛው

አዋር ልብወለድ ታሪክ

ከመሰናገ ነጠራ

ብሔራዊ ባንክ

የዛሬውን አያደርገውና በታሪክ ቀረጽ አጭላጅ ጋጋታ ነበር መገናኛ አያን ተን ያገባው ቁርባ፣ ምሳ፣ አራት አበር ተከላቱ፣ አበር ታደር፣ አበር ተከፋ ተከፋ ተደሰቱ፣ ወዘተ. መሰለታቸውን አንጻራቸውን ባይታከሩ ሁሉን ለይቶ ከየ በኋላ ጭገባት ለገደ ነበረበት ግሰብ የደመረው የመደመሪያ ልዩነት ለአረጋገነት ተደረሰ በኋላ ነበር። ሥራው ወፍሮ በት በሰነድ አህጉረ ለማሰራጨት የሚመጡ የሱ ያህሪ ቀንደዎቹን ፈዘ ሲመለከት ለህገ ከቋት ውጥ አስቀ ድንጋሬ በድንጋጅ ተፋቶ ለየ ደምጽ ሲሆን የሚገኝበት ጊዜያት ለየተደጋገመ መጣ። የወፍሮ በት ባለቤት ይገኝ ለይቶ " ማህበር ገብቻለሁ መብት ተከብሮአል አያህክ የሦተንቀጥና የሦተ ሰዓትን አንባ በገብረት ተጻፎት ደመር " ብለው ሥሰብር አጭራ ከሰንጠረዥ ሁለት ማስጠንቀቂያ ሰጥተውታል።

ከፋቂቀ ለይታ ደረሰችና አንድ ቀን ከባድ የተረፈችውን ደመወዝን ተሃ በሱ የቀዳሚ በናችን በቀጠሉ ከተታሪ ላይ መታ መታ ለደረጉ ባረገፈ በኋላ ወደ በት መገናኛ አንደደመረ ለከባ አባሪ ሁለት ሰዓት ለሰኖ ኖሮ መሰሉቱ " ዕድሜ ቀጥሎ " ጠፎ በት ዕድሜያቸውን ለማስተመላለስ በረሀውን ተያይዘውት ያገኛል። የበት ኪራይ፣ የዕቃ፣ የሰጥ አካላት ለሰደላ ምጣ፣ በቀጠ ያሰራው ሞርቱ ራድሞ ዕዳ፣ ለባት ታሪክ ከባለገር መጥተው በቀጠ ያሰጋጋቸው የባባት መረፈ ግንና የመ ሲባሉትን በሃሳቡ ደግሞ አራት ብር አንደሚቀረው ሲያረጋገጥ በታሪክ ፈገገ ይለና አሁን ለገደሉቱ " ዕድሜ ቀጥሎ " ጠፎ በት ጦራ በሱ ይገባል። በተለመደው የጠፎ በት ለገገና አቀባበል ባሉ ሁሉም " ኖሮ መገናኛ " ብለው ይቀበሉታል። " በገዢ !! በገዢ !! " ይለና አንድ ሁለት ለመጋበዝ ያሰበውም ከወገበረ አንደሙሳት ሲሰ " አይገባም/አይገባም! ነገር አራደላም አንዱ ይለና ባዶ በታ ለይቶ ይሠ የሚለፍ። ለሰብ አባር በረሀዎቹ በአንድ አቶ የመያዝ ቶሎታ ያለው፣ በዘመናዊ የሂ ሣብ መኪናዎች አንኳ ተገሽ ጊዜ የሚወሰዱ ሂሳቦች በሰብአዊ በሚቀጠር ጊዜ በያሉ የሚያሰላው ቀለጣፋውና ሰው አከባሪ ነው ተብሎ የሚነገርለት ጠፎ ቀጭን ጥፋው በደ ቂያ ደረሰና መገናኛን ከመሰሉቱ አመሳሰለው። ከዚያ በደረሰ የተሰገተን ቸገር ለገረሰት የነገን ከሰተቸ ሁሉ የተያና አስመሰሉ በሚያሳየው ጨዋታቸው መከበል ዘነኛቀ ደምዳዊት የሮም ነሽ የማምረቻ መሣሪያውን " ባነገተው ባሏ ታደባ ለምራና ደምያ በቀ ለለቸ። ለመቀበል አንዲ ለመሰጠት ለመመጣታቸው የታወቀ ይመስል በት ለመገናኛ ያደረገውን አቀባበል አሳደረገላቸውም። በትን ሁሉ ዘራ መሰቡ አንደነገሩ የሆነውን " ውበት የሚባራው... " የሸበተውን በማገል " ዝብል ዩ... " ጠቅንም ቀላ ውጤ የሚጠጣውን መናጢ ደህ " ጥንተም ለጋሰ... " የድሱን ጥላ የሚያሰበረገገውን ፈሪ ሁሉ " ደገና የደገና ለፎ... " አደርጋ በታገያ የፈረጉ ለሰቀረም የመገናኛ ተራ ደረሰ። ራት ነበረታት ሞርላውን ለገገት ቀጥነት ለሁን ገና ያየ ይመስል

አገልግሎት ሲቀጥል የሚታወቅ አሰሪዎች፡፡

“... ጠፍቶ ሲሄድ አይጠፋም ከፊት፤
 መገረብ ይቻላል ነፃነት ነው ብሎ፡፡
 ዘናቡ ዘነበ ገረፋ ገሠገሠ፤
 አይነም አንቀላፍ የለው አንተን ካስታወሰ፡፡
 በባህር ተዘጋህ ሕይወት ሳይጠፋ፤
 መገረብ ይቻላል የወፍጠው ፈላስፋ፤

ዲሞክራሲያዊ፡፡ በላ ስተለው አንደኛውም አንደኛውም ይህና ከሌላ ብር አንፋን
 ገንባር ያለ ይለዝናና ተገቢውን ምሳሌ ከየርም ነፃ ጣፋ፤ አንደበት ይቀበላል፡፡
 መገርሃ በርቶ አንደመገታቱ፤ ምሳሌ አንደመተካበር፤ የሰቡ መቻቻ አንደመጨር
 ማለት ሲሆን ከጉዞ በላሉ የወፍጠ ምቹ ጠቀላላ ዕውቀት ሲያደግቁ ያመጡትን ሁለት
 አሸያቢዎቹ ሰበት፤ ሰበት የራሱን በደበት ጠፍ በጠቀላላ የአሰራ ሁለት ጠፍ ሄንብ
 ከፍሎ በሃያ አምስት ሃገራት በነጋታው የሚወጣውን ሰፊ ሎተሪ ገዝቶ በመጣበት አኳ
 ጌን ባይሆን “ዕድሜ ቀጥሎ” በመጣበት አኳጌን ከሌላ ገብቶ የወደቀበትን ሲያውቁ
 አያንተን ከጉዞ ያያት ከነጋ በጌላ ነበር፡፡

የዕለት ሥራውን አስናፎ ወደ “ዕድሜ ቀጥሎ” ፊትን አገቧ ባያዘር ቤት
 ገብቶ ራሱን ሲያገለግል ከዚያ በጌላ አገባቢው “በመጨረሻም ሎተሪ፤ በሌላ ደ ሎተሪ
 ያዘጋጅቱ ሰፊ ዕጣ ማሸነፍን በሐዘቡ ፊት ወጥቷል፡፡” ሲሆን አያንተን አንፋተሰሃ መገ
 ሮሃ የራሱን የሥራ ዘቅ ያደርገና የአንደኛው ዕጣ ቀጥሮ 468792 መሆኑን
 ይሰናል፡፡ ይህ ቀጥሮ መገርሃ ማታ ጠፍ ቤት ነፃ ማሸነፍ ተባራ ራሱ ዘር፡፡

ደ.ቤተ ካሉት ነጋዴ አንድ መቶ ብር በወለዱ ይበደርና ማሸነፍን “ዕድሜ
 ቀጥሎ” የነፃ ማሸነፍን ከበር መልስ ጋብዞ ሲሆን ነፃነትን ሲያምነግግ ያመ
 ሻል፡፡



የርም ነፃ ብተፈነገ አውራጃ ገዢው ቤት ብር ገላለ ለዚያ ተጠርቶ ሂሳብ ፈጽሞ ይሉ
 ታል፡፡ ጎን ከጎን አንባለሁ አንድ ሃገር ባለመጣ፤ በሉ ለገላጋይ ሲሆን ፍር ያመሽና
 ለስተለው የሚቀረቡን ቸገር ብ ብለው ሲያስረቱት ጋብ ይላል፡፡ ይህ ነፃ ሆኖ
 ገብቶ ከአያንተ ፊትን አዘር ተኛ፡፡

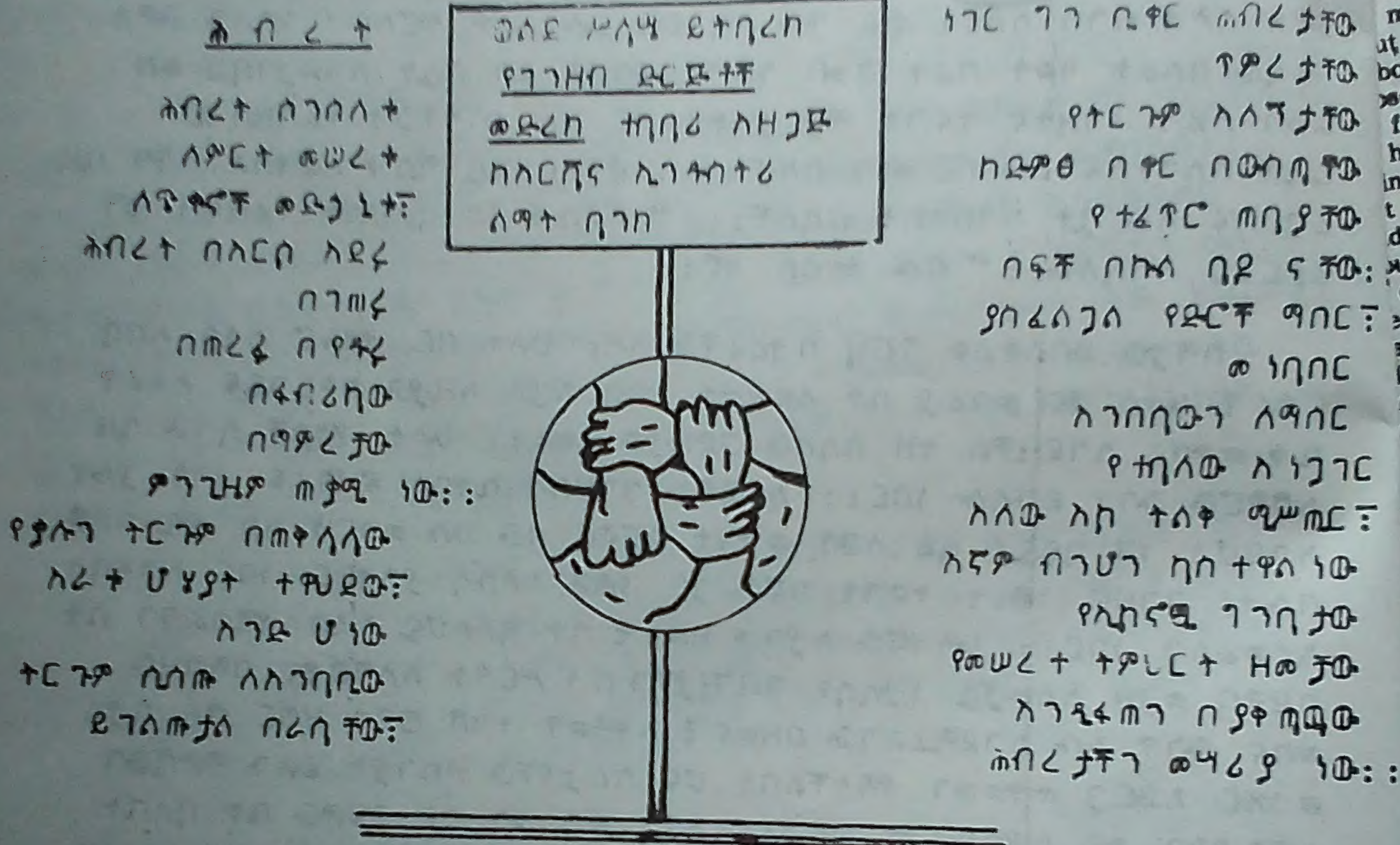
አኳን ፓሪያው ለባሽ ማሳተጥ ወደ አቡ
 ስለደበመው የሷ መኪና ጋራዝ የገባ በላህነት የሱን
 ሳተሰጥ መኪና ቀላፍ ከባሯር ተከታ ወሰን ልጆቹን
 ናዘረተ ተምረር ቤት አገድታደርሷቸውና በተመለሰ
 አገረ መንገዱን ማታ በዙ ለመጣው ወሰኪ ማፍረሻ
 ፍራፍራ ነገር ገዝታ አገድተመለሰ ነገርለት ይዞ
 በተመለሰ ለመቀበል ወርቃማ አቶን ሲዘረጋጋ፤ አገድ 2 የሚሉ

ድምጽ በምትባሉ ስለ፡፡ ወይ ጉድ ለባ ይገኝ ሁሉ ሐሰም ፍርሐል // የሚለው ድምጽ
 የመጣው በሐረት ላይ ባለው በፊት ዕቅድ ገብተው ለያገተው ደስ በፊት አገድታገባው መስ
 ራውን ለይተ የገዛተና ተናገተ ማታ ያለቀና ጥር ወረ ያስጣቸውን ተራገዘላ ተር
 ራሷን በሰገባለች ለቡ ብር ተዘገባ በአያገተ ሲይሆን በአኳን ማሳተጥ ለመቀበል አቶን ሲዘ
 ረጋ ገፋ አድርጋት አገዝተባት ብላለች፡፡ “ ምናባት ነገ በላሁለት ገራጣፍን ትገ
 ሪርደር አገዛለሁ፡፡ “ ብሎ ተሰባ ተኛ፡፡

ከሚታወቀው ድብደባና ገብዟ በተረፈቸው ለሥራ ሁለት ብር ተዛፋሮ አኳን ለበባ
 ብሔራዊ ሱተሪ ዋና መሪያ ቤት ለመምጣት አስቦ አያለ አዚያው ከቀርገዋል ጸሐፊት
 ቤት መቀበል አገደሟቸው ተዘ በላለው ወደዚያው አመራ፡፡ ሁለት ሦስቶች ባገድ ጊዜ
 ለመምረቅ ውጤት ይገኛሉ ነበር፡፡ አገደኛው ገንዘቡን ሲቀበል ፍታገራፍ ተነሰ ያሉት
 አገደሆነ ነገ በፍፍሩ ላይ ለውጥ መታየት ሲጀምር በው ሁሉ መገርሣ አቦ የሚዘገጠው
 በሱተሪ ገንዘብ ነው፡፡ ተናገተ በኛው ጋር የጠጅ ለምሱላ ያገኛል ነበር አገዳሳለ
 ለሰውረለት ነበር፡፡ ሁለተኛው አያገተ ዘመናዊ ቤት ባለመሆኗ አኳን የሚሰራውን ቤት
 በደምብ መያዝ ለሰውቻሏ የታላላቅ ገብዟቸውን በሥርዓት ለሰጣቸውና በሚገዛው
 መኪና ውስጥ ለሱ አገደሟልገው በዘመናዊ ለቀማመጥ ተገሽ ወደሱ ዘመር ብላ ሲቻል
 መነጻር አድርጋ መቀመጡን የማተቸለበት ሆኖ በላታየቸው ምክንያት ፈላጊ ማምሻውን
 በማገያውን ቀደ ሊያስናበታት ወሰነ፡፡ አገረ መንገዱን ወደ ወፍሮው ቤት ባለበት
 ወደ ገራዝማቸ ባዘዘው ቤት ጉራ ብሎ በራውን በፈቃዱ መለቀቁን ሲነገራቸው በቀ ነገ
 በተጀመረው የውያ ማሕበር በሚባል ነገር ብርድ ብርድ ብሏቸው ስለነበረና አገድ ዘመ
 ላቸውን ቀለብ ከቤት አድርገው ባለደመወዝ ማሳራት አስበው ስለነበር በደስታ ተቀበለው
 ነገ አገዳይነታቸው ለሰፈርመው ሸጉት፡፡

የበረከት መያዝ ከረጢት ለሰማምጣት ተዘ ብሎት ከሱቀ ለባ ትዝ ገዛና ከምን
 ጊዜውም በበለጠ የደህ አድራጊነትና በራስ የመተማመን በሜት ወደ ቀርገዋል መሪያ
 ቤት ገባ፡፡ ተሰባቾ አገዳይሆን ብሎ ከገርገፋው ላይ ከተለጠፋት ቁጥርቸ ጋር አባ
 ተያየው፡፡ ቁጥሩ ራሱ 468792 ነው፡፡ በቻውን ፈገገ ብሎ የአፍይታ ይሆን የጭንቀት
 ራሱም ለይቶ ያለገባው ረጅም ተገፋሽ ተነፈሰ፡፡ ቤት ውስጥ ገባና ዐደለኛቸውን ወገን
 መዘገባና ለሰፈርሞ ገንዘቡን ከሰጠ በኋላ በዙውን ጊዜ ማታ መሸታ ቤት ቀጠር ተሰጥ
 ተት የደስደስ ሲጠጣ ለሚያመሸው ወኪል የሱተሪ ዋን ትኒት ሰጠ፡፡ ቁጥርቸን ለይቶ የኖ
 ብሎ መገርሣን ተሰባኝነቱ፡፡ መገርሣም ፈገገ ብሎ ለሱ አገደታ ለመወጣት ተዘጋጀ፡፡
 “ ገታቆ ይገኝ አቦ ገና ሰኛ የሚወጣ ባለ ሃያ ለምስት ሣገቱም ትኒት ነው፡፡ የቀጥ
 ሮቹ መጋጠም ያስገርማል፡፡ ተሰገተ የወጣው ባለ ሁለት ብሩ ነው፡፡ አዘናለሁ፡፡ “
 ለለው፡፡ መገርሣ ምን ለሱ? ምን ለሱ? የሚል ድምጽ ሲወጣው አገደ ነበረ የሰማው

በራሱ ሳይሆን በሀዘባቢው ከነበረት ሰዎች ነበር። ተከላ ምረቅ አፋን ምላጭ። በዚህ
በዕለቱ ተዘግቶአል በፊት ያለፉ ደመር። አያንተና አርጌው የሄዱትን ቀረቢት ዐደጃ
የተለፈ ለዘግፈዎት 7 ራዘግቶ ባዘዘው በርሱሃትው ወፍሮ ሲተና የፋቂት በናች
አረገገገው ባተሰገና የተሰገተ ለሊቷ ቀምጦል ሚስት። በራሷት ነቱ ማታ በነጋድራሽ ምላ
የተዘደረው ወት በር፣ ወገርሃ ራሱና በርቱን ሊተካ የነበረው ባለሁለት ገራጭን ትን
ራሽርድ፣ ለሱቱ ለሱቱ...



CHECKLIST OF SECURITY MEASURES

Security measures should include but not be limited to the following:

- ☐ An experienced and well-trained head of security.
- ☐ A well-trained, equipped, and visible security force.
- ☐ A screening program for employees and others doing business with the facility.
- ☐ An efficient record keeping system.
- ☐ Personnel who are trained in document control.
- ☐ Enforced regulations for exit and entry of personnel, parking, and use of equipment.
- ☐ Regulations that prohibit unauthorized vehicles from parking close to gates, fences, or buildings.
- ☐ Controlled access to and from parking areas.
- ☐ Identification cards for all personnel.
- ☐ Numbered keys.
- ☐ High-security areas for high-risk cargo.
- ☐ Exterior doors constructed of heavy-duty steel.
- ☐ Locks on windows and doors.
- ☐ Safety glass, wire mesh, and/or bars over windows.
- ☐ High, strong fencing that prevents entry from above and below.
- ☐ Lighting for outside storage areas, gates, and guardhouses.
- ☐ An alarm system.
- ☐ A maintenance and inspection program for lights, locks, and other security devices.

Is Money the Master ?

DESPITE THE FACT that the great majority of people never manage to obtain very much of it, money is without doubt the dominant thing in the life of everybody.

Those who have little of it are usually those who work for wages producing the wealth of society. Those who have a lot of it are usually those who produce nothing, but who own means of wealth production. Right away a contradiction presents itself. Those who spend their lives working, carrying out all the multifarious tasks in the world, when they come to the end of their working lives have accumulated precious little. Productiveness and possession are polar opposites.

Money is to the system we live under what oxygen is to organic life, the essence of existence. To most people's minds, money is part of the natural order of things without which continued existence would be impossible. Money, or considerations resting on money, forms the basis of nearly everyday conversation. The theme and plot of most of what is euphemistically called entertainment on tv etc. The politician of the system would be speechless if he could not refer to money. Every promise and reform scheme from pensions to pollution and from H-bombs to education is argued in money terms. The reason given for promoting many reforms is to save money. The excuse for not pursuing others is that they haven't got the money. Which is shadow and which is substance is a question most would find hard to answer. Such reverence is felt for money that its complete artificiality is rarely noticed.

Exchange & Incentive

To establish, as Marx did, that money is a means of exchange, a standard of price and a measure of value, is to raise the question as to why such a medium is needed. Again, most people and certainly the politicians would not answer the question. The working class need money to obtain life's essentials, food, clothing and shelter. People have to buy and sell in order to live. It is accepted that access to life's needs is possible only through money. So money is all-powerful. The legal machinery of the state stands ready to punish anyone found trying to obtain goods without money. Another contradiction. If money is there to circulate goods, why is it a barrier standing between you and what you cannot afford—even though you helped produce it?

If audiences in Hyde Park are anything to go by (they must represent a cross-section of the working class) money is the only conceivable incentive for doing anything in the minds of most people. That such a distorted view of life can prevail as popular opinion underscores the fact that the dominant ideas in society are those of the ruling class. (No, this does not rule out Socialism, because ruling-class ideas

will cease to dominate when the workers have had enough of capitalism.) The idea that money is the real incentive for doing anything is part of the wider ideology of capitalism, an attempt to justify the profit motive.

The capitalist only risks his money in investments because he hopes profit will be forthcoming. This keeps him on his toes because he has to compete, and profit is his just reward for the service he provides for society. The workers, of course, should be grateful because he provides them with work. So monetary gain, in one form or another, is normal and natural. After all, nobody does anything for nothing. Simple, isn't it? You must be a crank or a utopian dreamer to advocate a world without money.

Social Relations

The pundits of capitalism can avoid the really awkward questions, because their crude rationalization—the three-card trick—is accepted. Where did the capitalist get the money which he seeks to reinvest for further profit? How did a minority come to own and control the means of wealth production in the first place? Does not man's development stretch back over many hundreds of thousands of years of communal existence without money, and without private property in the means of production? Were the first class systems (the beginnings of recorded history) not built upon the violent theft of common land and the ownership of slaves? Is the wages system operating throughout the world today anything more than a form of slavery?

The capitalist (state or private) is not saddled with direct personal responsibility for feeding, housing and maintaining his employees, as was the slaveowner. He pays them a wage out of the wealth they produce and which he owns, and they maintain themselves. Also, unlike the slaves of old who changed hands when they were bought or sold by their owners, the modern wage-slave is "free" to hire himself to any capitalist who is interested in his particular skills or abilities. This is what freedom amounts to for the working class.

But while a wage-worker can divorce himself from a particular capitalist, he cannot for long divorce himself from capital. Wage-labour is utterly dependent upon capital. Capital is utterly dependent upon wage-labour. They co-exist in mutual antagonism. Capital can live only on continuous supplies of fresh labour to reproduce it by the creation of new wealth, and labour submits to the draining away of its life-force, because in replenishing the vampire capital it is allowed to maintain and reproduce itself.

Those who believe the money system is natural and eternal have not begun to understand the world they live in, or the many phases of development through which human society has passed. Man did not descend from the trees clutching bundles of inflated dollars, roubles or pound-notes and head straight for the nearest supermarket. The nearest supermarket was about two million years away in the future. The universal rôle of money is a fairly recent development, historically speaking. For the far greater part of man's existence he has produced the wherewithal of life without the use of money.

Attitudes

"Nobody does anything for nothing." That is a glib piece of ignorance on the part of those who think money is the only possible incentive, but in another sense it is true. Man has always worked and produced to stay alive. That is not doing something for nothing. Even today, with the prevalence of the perverse attitudes ingrained by capitalism, people do a tremendous amount of work without receiving any money. The satisfaction gained by millions of people

from the often back-breaking work of gardening, in many cases, simply to create a colourful display of flowers, is one of hundreds of possible examples.

Buried somewhere deep in the muddle-minds of the money-incentive school is the vague suspicion that work, as employment, lacks any satisfaction and sense of achievement. People only do it because they have to. Perhaps what they are really trying to say is that they can't imagine any mentally healthy person doing many of the jobs done today, unless made to. Capitalism engenders many such tasks. Jobs that are monotonous, unfulfilling or socially destructive: we might instance banking, insurance, munitions-making and thinking-up fairy stories for TV commercials—there are many more. Work under capitalism means employment, working for wages. Work has

lost much of its pleasure for most people. The idea of work (as employment) is not to produce clothing, food or furniture, but to obtain money. Surely this relegation of usefulness and the elevation of money to the supreme position in society, far from being a reason for the universal acclamation of money, is the strongest ground for condemning capitalism.

Very early in his life Marx understood and wrote about human alienation. Marx was a great admirer of the works of Shakespeare, and in 1844 he wrote an appreciation of Shakespeare's grasp of the nature of money. Marx quotes from *Timon of Athens*:

Gold! yellow, glittering, precious gold! No gods,
I am no idle votarist: roots, you clear heavens!
Thus much of this will make black white; foul fair;
Wrong right; base noble; old young; coward vallant.
... Why, this
Will lug priests and servants from your sides;
Pluck stout men's pillows from behind their head;
This yellow slave
Will knit and break religions; bless the accursed;
Make the hoar leprosy adored; place thieves,
And give them title, knes and approbation
With senators on the bench: this is it
That makes the wappen'd widow wed again;
She, whom the spital-house and ulcerous sores
Would cast the gorge at, this embalms and spices
To the April day again. Come, damned earth,
Thou common whore of mankind, that putt'st odds
Among the rout of nations . . .

Image or Reality?

Marx's essay, where he also quotes from Goethe's *Faust*, runs to five pages. Space prevents reproduction in full. It is a stirring piece of writing. A short excerpt might prompt another look at capitalism by some of those who too readily swallow its sales talk.

I am an evil, dishonest, unscrupulous, dull-witted man, but money is held in honour — hence so is its possessor; Money is the highest good, hence its possessor is good; Money saves me the trouble of being dishonest, so I am assumed to be honest. I am dull-witted, but since money is the real spirit of all things, how can its possessor be lacking in spirit? More-over, he can buy the cleverest people; and if a man has power over the cleverest people, is he not cleverer than they? I who, through money, can do anything the human heart desires — do I not possess all human virtues? Does not my money therefore transform all my disabilities into their opposite?

Capitalism has the deceptive knack of turning things into their opposites. The imaginary has thus become the greatest reality. Man's power does not derive from money. The power of money derives from man.

Socialism will end human alienation. In a world based upon common ownership, money will not exist. People will relate to each other purely as human beings. They will co-operate to produce life's requirements and freely use or consume what they need. Under capitalism, need can only manifest itself through money; capitalism presumes that where money is lacking, no need exists.

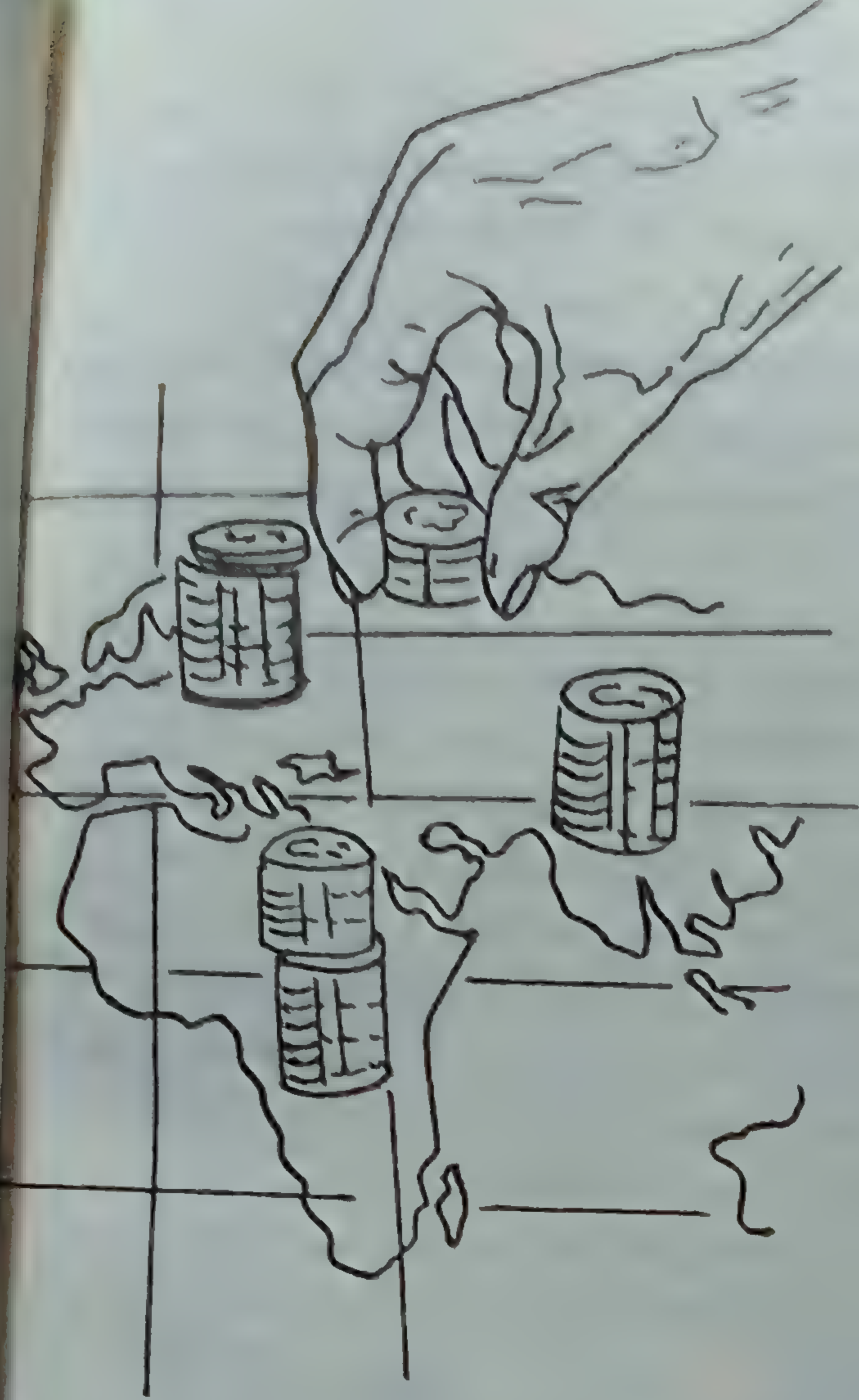
H. B.

Socialist Standard no. 861/1976



'Here, Señor Carer, is the statue of Simón Bolívar, who liberated Latin America from foreign domination.'

HOW
EXCHANGE RATE
ARE NOT
DETERMINED



I read with interest and some disappointment the reproduction "How Exchange Rate are Determined", an excerpt from Mr. D.P. Whiting's book entitled International Trade and Payments in the November (1981) issue of FIF. In that article, Mr. Whiting, apparently a Britisher writing to a British audience, concludes (1) the supply and demand of a country's currency and (2) the confidence of foreign exchange dealers in that currency determine the exchange rate of that currency.

My mild disappointment is at the failure of the Editors to appropriately warn the reader that the book was written to students and businessmen in Britain and that it describes how the exchange rate of the Pound is determined. It is my opinion that the reader be made aware with appropriate footnote that the description contained may not be applicable to all currencies and at all times.

These statements would be correct only with respect to currencies that are freely traded in the international foreign exchange markets and even then only to the extent that governments do not intervene to stabilize the currency markets.

is a correct description for instance of how the exchange rate of the British pound has been determined during most of the post-1971 period.

Before 1971, neither the exchange rate of the Pound nor that of any other currency was determined in this manner. Even since then, the exchange rates of most currencies, including the exchange rate of the birr, had been determined in ways other than those described by Mr. Whiting. Let me briefly review the long history of exchange rates.



Until the creation of the International Monetary Fund in 1944, the exchange rates of most currencies that matter was expressed in terms of gold. Each country declared a certain rate of conversion between gold and its currency and guaranteed free conversion at that rate. This essentially meant that international trade was denominated in gold and that even if all transactions were not settled in gold, the net debit or credit balances of each country at the end of a certain period had to be settled in gold.

With the growth of international trade a point was reached that in the 1940's where a point was not many countries could their accounts in gold. Thus in 1944 an agreement was signed which stipulated that (1) only the American dollar was to remain freely convertible to gold at a fixed rate and (2) that other currencies were to be convertible to dollars, also at fixed rates. According to this agreement, in order to assure international stability, each country was to do everything in its power to withstand both speculative pressures (the confidence factor) and short-term market imbalances (hence supply and demand) on its exchange rate. That is to say, each country was committed to maintain its exchange rate fixed and it did maintain it so, even when Mr. Whiting's determinants indicate that a change was due.

When the American government decided to disembark from that 1944 agreement in 1971 and stop the convertibility of the dollar into gold, the corner stone of the fixed exchange rate regime was thereby dismantled. Thus most of the currencies of Western Europe and North America started to float, i.e., their exchange rates were thereafter for the most part determined by supply and demand.

Now, of course this does not prove that Whiting's explanation is not correct, and in fact the intent of this note is not to disprove the correctness but to point its incompleteness.

There is nothing in the article to warn the reader that the explanations are not universal. To the contrary it tries to persuade the reader to accept the universal applicability of the conclusions when in fact it is no more universal and is perhaps less so, than the case of the Ethiopian birr being pegged to the dollar.

As of October 31st 1981, among the currencies of the 162 countries which belong to the International Monetary Fund, 58 were pegged to one

currency or the other, 40 were pegged either to the SDR or to other baskets of currencies and only 44 can be called truly floating in the sense of Mr. Whiting. Many of the currencies with fixed exchange rates are fixed with floating currencies and therefore float with respect to other currencies. Yet it can not be said that their exchange rates are determined by their own supply and demand nor by speculator's confidence in them. The authorities in these countries, including our own set the exchange rates at a rate which they deem appropriate and change them when they deem it appropriate.

Tachai Alemayehu (Ph.D.)

ERPD(NBE)

Editor

Thanks for your observation and comments.



TERMINOLOGY

TERMINOLOGY

Bilateral

Involving two parties; often used to describe a reciprocal agreement between two countries.

Capital export

The export of capital in a wide variety of forms, e.g. by issuing or buying foreign bonds or shares, granting loans to foreign borrowers, financing branch operations abroad, etc.

Multilateral

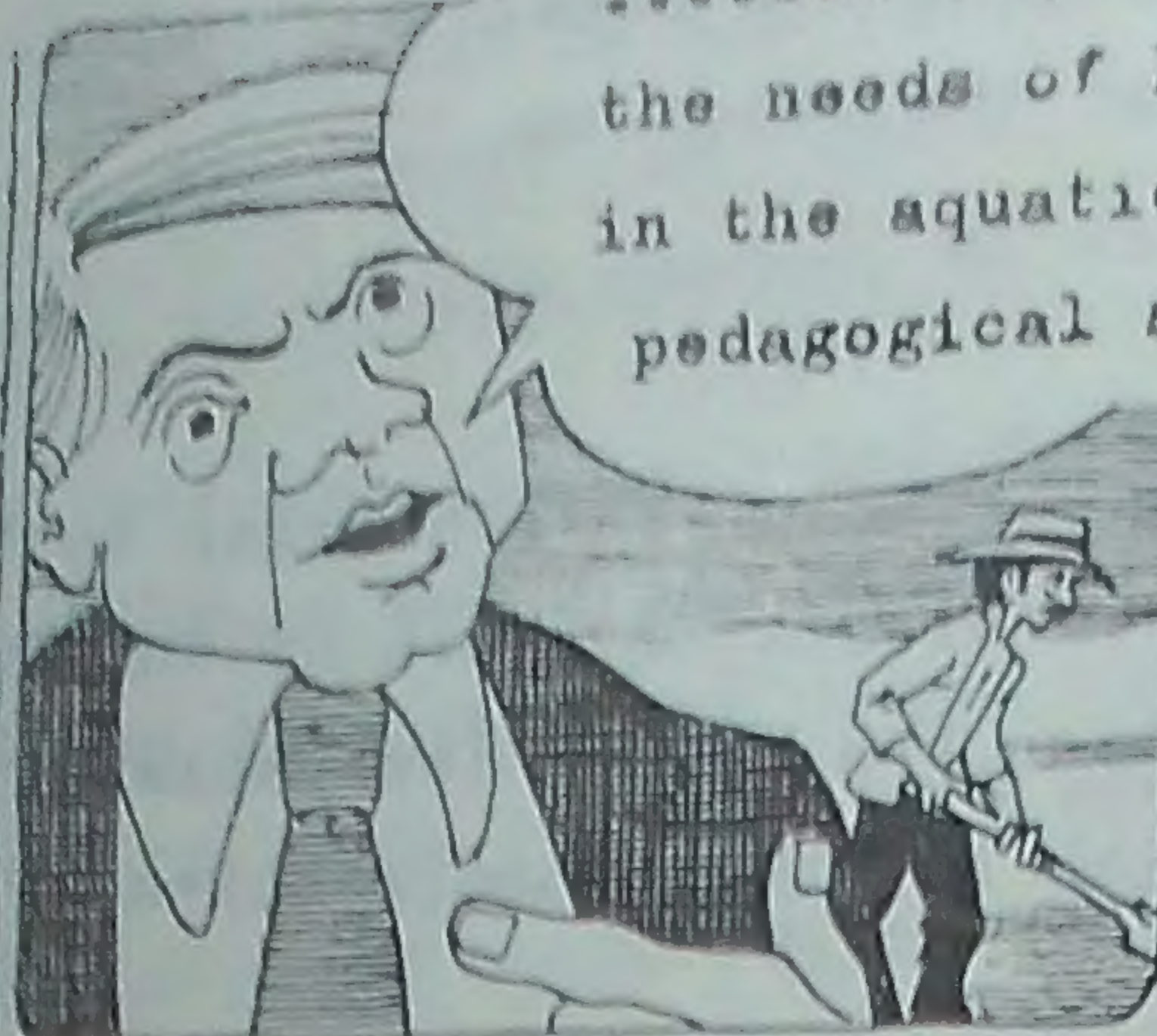
Involving several parties; often used to describe an agreement between a number of countries.

Multinational

Used to describe a large firm which operates branches or production facilities in several countries or continents.

Repatriation

The transfer home of assets held abroad—sometimes under official compulsion.



....our objective is to assess the needs of host country nationals in the aquatic, agricultural and pedagogical sectors and to implement hands-on programs in order to initiate the development appropriate technology to support and manifest

===== H U M O U R =====

.....subsequent projects in the rural sectors and to prioritize our data base of information in regards to the optimum conditions in which to utilize appropriate technology to meet the basic human needs of emerging nations and to expedite the.....



....that we get me my Ph. D. in DEVELOPMENT STUDIES

"Getting people to laugh knocks down their defenses."

===== Q U O T E =====

"A BANKER IS A PERSON WHO IS WILLING TO MAKE A LOAN IF YOU PRESENT SUFFICIENT EVIDENCE TO SHOW YOU DON'T NEED

HERBERT V. PROCHNOW



COOK RIGHT
=====

LIVE LONGER
=====

YOGURT
=====

THE ALMOST PERFECT FOOD
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Since ancient times yogurt has been recognised as nourishing, health-promoting food.

I could not claim that yogurt is a perfect food that will by itself supply all the nutrients your body needs for optimum health.

No single food can do that. If it could, there would be no reasons to emphasise the need for a variety of food in your diet.

There is no perfect food - not even milk, which was once believed to be, until studies proved that yogurt far surpassed it on numerous counts.

Yogurt is just what the heading says- the almost perfect food, containing in a readily absorbed and easily digested form a great many (but not all) of the 60 or more nutrients that are necessary to maintain health and prolong life.

The protein that yogurt supplies the body is complete and pre-digested. It also provides the lactic acid which aids protein, calcium and iron assimilation.

Would you like to have your own stockpile of B vitamins without having to buy them? Then eat yogurt!

(L. Kordel)

FOOD

